MISSION WORK

AMONG THE NEGROES

—AND—

THE INDIANS.

What is being accomplished by means of the Annual Collection taken up for our Missions.

MEMBERS OF THE COMMISSION

CHARGED WITH DISTRIBUTING THE FUND :

HIS EMINENCE JAMES CARDINAL GIBBONS,
ARCHBISHOP OF BALTIMORE.

MOST REV. DR. RYAN,
ARCHBISHOP OF PHILADELPHIA.

MOST REV. DR. KAIN,
ARCHBISHOP OF ST. LOUIS.

1901:
PRESS OF ST. JOSEPH'S INDUSTRIAL SCHOOL,
CLAYTON, DELAWARE.

APPEAL

In Behalf of the Negro and Indian Missions in the United States.

With the dawn of the twentieth century we witness vast changes and hopeful vistas on all sides and in every field. Among them arise prominently the exalted position of Holy Church and her bright outlook, specially in our own land. This position and outlook must needs include the Apostolic field of the Negro and Indian Missions.

In strong light stands forth the status of the American Negro to-day compared to his abject servitude one hundred years ago. In our own fair land, without looking beyond it for the present, the century just past saw at its opening slavery flourishing in the North as well as in the South. It next witnessed the gradual curtailing of slavery within the borders of the South. The middle years of that wonderful century were taken up with agitations in behalf of the Negroes who finally filled a large part of our history during the past forty years. From tens of thousands they have grown to millions; from slaves they have become citizens; from an ignorant, inert mass they have developed into a struggling, pushing race.

Turning now to a more congenial aspect, we have witnessed during the five and thirty years just elapsed constantly growing efforts towards educating, christianizing, and elevating the Negro race have been made. Protestants have done marvels in their behalf while the Southern States have heroically co-operated; in all, the various sects and those States have spent upwards of ninety million dollars upon their black countrymen.

We, Catholics, too have been exerting hopeful efforts in their behalf. We cannot speak of millions; we dare not say hundreds of thousands; but we may allege an unrivalled loyalty and zealous devotion to the sacred cause of the salvation of the Blacks on the part of priests and sisters, lay workers and co-operators.

"A three-ply cord is hardly broken." Organization is needful, not only in the vineyard itself but in its support. Hence this national collection—the only one enjoined on the Church in the United States.

True, the year seems to glide by very quickly; so much so indeed that this annual appeal may be in danger of becoming monotonous. It is, however, the proper and authorized way to make equal the burden of maintaining these Missions. Forty years ago, the country arose as one man to end slavery; and ever since it has been carrying the Black man's burden. Catho-

lics should not weary of well-doing for the souls of their Black countrymen, when they behold all which is being done for their civil, worldly, and intellectual conditions and education both by their fellow citizens and by themselves. "The children of this world are wiser in their generation than the children of light."

The question of evangelizing the Indians is best explained in the following appeal from the Business Committee of the Citizens' Band of the Pottawotomic Indians, Oklahoma Territory, which gives a picture of the educational work in the Indian Territory and reflects with equal accuracy the situation in many other Indian mission centres. No one knows his longings and needs better than the Red man himself. Unlike the Negroes our aborigines seem dying out. Their number a century ago is unknown; but census after census during the past half-hundred years shows an ever decreasing tally, whose souls should be all the dearer to us because like the setting sun on their own boundless prairies, the disappearing children of the forest are silently, patiently, stoically sinking beneath the horizon into that bourn whence no traveller returns. Hence we let the Indians speak for themselves; artlessly and touchingly so. Their voice seems the re-echo of the ever-to-be-remembered appeal of Logan, so often heard and read in our childhood.

The above mentioned petition reads as follows:

"We, the undersigned, etc., respectfully beg to state, that our school fund has been permanently withdrawn from us, by the Department, which was formerly given to the Sacred Heart Indian School, for the education of our children. We might send our children to Government schools, but many of our people are strictly conscientious in the faith they have been brought up in and fear the result, that, were their children given an education in non-Catholic institutions, the children would soon lose their Catholic Faith and turn out indifferent or infidel. Experience has taught many of our people of the consequence that would ensue. In 1875, we invit d the Benedictine Fathers into our then Reservation to establish a church for our people and a school for our children. To encourage them, we donated them 640 acres of land for church, school and farming purposes, and pledged them our support in every manner. They had already learned that we were a Catholic Indian tribe from Kansas under Fathers Gailland and Hœcken, and in Indiana and Michigan under Petit and Stephen Badin, the first ordained priest in the United States, and they even traced the unwavering faith of our forefathers to the days of Father Allœz, and these Benedictine Fathers with unabiding faith in the integrity of our people, came into our reservation and at great hardship and expense to themselves had in a few years built a monument of civilization called Sacred Heart Mission, which is now the pride of our part of the country. It must have cost them $150,000, because the lumber was hauled from Atoka, a distance of 75 miles. Now we are unable, for the reason set forth, to give them our support, as our people are too poor to send their children to the Benedictine school out of their private means, and we appeal to your Emi-

nence to devise some ways and means that 25 or 30 of our Indian children might be sent to their school. We have also appealed to Ven. Rev. F. Stephan, Director of the Bureau of Catholic Indian Missions, and to Ven. Katharine Drexel to the same effect."

Sister M. Katharine, the superioress of St. Mary's Academy, Sacred Heart, O. T., makes the following comment to this appeal: "The enclosed petition may need a word of explanation. You are aware that up to the present time, we have cared for the girls of the Pottawotomie Tribe, using the funds that have been standing to their credit, for educational purposes; that also the Government disbursed this money according to the expressed wishes of the Committee representing these Indians, by having their girls educated at St. Mary's Academy, Sacred Heart, O. T. Now that the funds are exhausted, in their distress and want they appeal to those who may aid them in saving from the secular schools the children that have been under our care for some time. Our facilities for caring for the girls have at all times been approved by the inspectors of the Government, and we feel that this appeal will meet with your hearty approval, since by such encouragement we may continue the work so dear to the heart of our beloved Bishop, Rt. Rev. Theophile Meerschaert, whose sincere wishes and efforts are, at all times, for the upbuilding of these poor people. At the present time, this knowledge of the want of funds to continue our Catholic school, is being used against us, with renewed persistency, by the non-Catholic Government schools.—Haskell and others whose agents are now in the field soliciting pupils. The inducements held out are quite flattering to the ever hungry and easily duped people; only, it is true, to be repented of too late, hence we most respectfully, but earnestly urge an early action, that we may counteract their efforts, by informing the Indians that the hope they entertain, will be answered favorably, and thus save their children to the church."

The object of the subjoined report is to furnish data, which the pastors may develop when exhorting their flocks in behalf of this collection. "Pass over and help us" is the Macedonian cry which arises from the canebrakes of the South as well as from the Western plains.

We commend the collection to your worthy zeal with all the more earnestness indeed, as we speak not for ourselves or our dioceses, but merely voice the wishes of the Holy See and of the Bishops of the country in behalf of this great Apostolate of Holy Mother Church in our own blessed land.

JAMES CARDINAL GIBBONS, *Archbishop of Baltimore*,
P. J. RYAN, D. D., *Archbishop of Philadelphia*,
J. J. KAIN, D. D., *Archbishop of St. Louis*,

The Commission for the Catholic Missions among the Negroes and Indians.

Mission Work Among the Negroes & Indians

FINANCIAL STATEMENT

From January 1, 1900, to January 1, 1901.

RECEIVED FROM THE COLLECTIONS OF 1900:

Archdiocese of	Baltimore	$ 2225 00
"	" Boston	4000 00
"	" *Chicago	1860 75
"	" Cincinnati	2352 00
"	" Dubuque	1236 63
"	" Milwaukee	1195 03
"	" New Orleans	778 30
"	" New York	5000 00
"	" Oregon City	322 87
"	" Philadelphia	5641 82
"	" St. Louis	2069 41
"	" St. Paul	1297 13
"	" San Francisco	1000 00
"	" Santa Fé	61 00
Diocese of	Alton	446 95
"	" Belleville	260 00
"	" Boise	61 10
"	" Brooklyn	2790 61
"	" Buffalo	514 36
"	" Burlington	300 00
"	" Charleston	44 42
"	" Cheyenne	50 00
"	" Cleveland	1868 10
"	" Concordia	189 00
"	" Covington	188 16
"	" Dallas	80 00
"	" Davenport	515 07
"	" Denver	250 00
"	" Detroit	500 00
"	" Duluth	116 55
"	" Erie	265 69
"	" Fargo	75 00
"	" Fort Wayne	1146 63
"	" Galveston	110 25
"	" Grand Rapids	371 79
"	" Green Bay	617 92
"	" Harrisburg	848 96
"	" Hartford	3590 10
"	" Helena	424 75
"	" Indianapolis	1140 66
"	" Kansas City	180 00
"	" La Crosse	738 53
"	" Leavenworth	275 00

Diocese of Lincoln		$ 119 58
" " Little Rock		85 00
" " Louisville		924 25
" " Manchester		864 00
" " Marquette		250 00
" " Mobile		198 25
" " Monterey and Los Angeles		150 00
" " Nashville		112 00
" " Natchez		91 60
" " Natchitoches		33 90
" " Nesqually		206 00
" " Newark		1207 04
" " Ogdensburg		250 00
" " Omaha		216 74
" " Peoria		1085 00
" " Pittsburgh		1671 48
" " Portland		1203 94
" " Providence		2086 83
" " Richmond		220 09
" " Rochester		664 00
" " Sacramento		386 00
" " St. Augustine		77 23
" " St. Cloud		500 00
" " St. Joseph		151 00
" " San Antonio		158 00
" " Savannah		108 17
" " Scranton		2500 00
" " Springfield		1472 81
" " Syracuse		500 00
" " Trenton		500 00
" " Tucson		46 70
" " Vancouver's Island		55 00
" " Wheeling		260 01
" " Wichita		227 35
" " Wilmington		269 29
" " Winona		445 32
Vicariate " Brownsville		62 00
" " Indian Territory		60 50
" " North Carolina		47 45
		$66,466 07

Special collections taken up for Indian Schools:

In Archdiocese of New Orleans (through Bishop Meerschaert)	$1218 85	
" Archdiocese of New York (through Bishop Brondel)	3930 00	
" Archdiocese of Philadelphia (through Bishops Shanley and Brondel)	5519 48	
" Archdiocese of St. Louis (through Bishop Montgomery)	2360 51	13,028 84
Interest on deposit		358 51
Total amount of collections of 1900		$79,853 42

Balance on hand January 1st, 1900	$ 998 59
Total	$80,852 01

*There was also received a promissory note from the estate of Thomas T Mangan, of Joliet, Ill., for $750.
Error in printing Report January 1st, 1900: Erie $76.21, should have been $276.21.

DISBURSEMENTS FOR 1900:

Archdiocese of Baltimore	$ 2900 00
" " Chicago	500 00
" " Cincinnati	1500 00
" " New Orleans	3000 00
" " New York	1500 00
" " Oregon City	850 00
" " Philadelphia	1500 00
" " Santa Fé	750 00
" " San Francisco	350 00
" " St. Louis	800 00
" " St. Paul	500 00
Diocese of Boise City	625 00
" " Charleston	1500 00
" " Cheyenne	250 00
" " Covington	700 00
" " Dallas	1000 00
" " Duluth	400 00
" " Fargo	500 00
" " Galveston	1200 00
" " Grand Rapids	500 00
" " Green Bay	450 00
" " Harrisburg	311 94
" " La Crosse	500 00
" " Leavenworth	700 00
" " Lincoln	250 00
" " Little Rock	1500 00
" " Louisville	1500 00
" " Mobile	800 00
" " Monterey and Los Angeles	500 00
" " Nashville	500 00
" " Natchez	1500 00
" " Natchitoches	1200 00
" " Nesqually	500 00
" " Ogdensburg	75 00
" " Pittsburgh	500 00
" " Richmond	1500 00
" " St. Augustine	2000 00
" " San Antonio	800 00
" " Savannah	500 00
" " Sioux Falls	600 00
" " Tucson	375 00
" " Vancouver's Island	1250 00

Diocese of Wilmington	$	1200 00
Vicariate of Brownsville		750 00
" " North Carolina		1000 00
" " Indian Territory		600 00
St. Joseph's Seminary, Baltimore, for the formation of Priests, devoted to Missions among the colored people		5000 00
Catholic Indian Bureau, office expenses		4500 00
EXPENSES:—		
Secretary		250 00
Pamphlets, etc., of the Negro and Indian Missions, sent to all priests in the United States, and other printing and expenses		433 79
Total disbursements		$52,370 73
Balance January 1st, 1901, appropriated for Catholic Indian Schools		$28,481 28

Note —The following statement was sent in November to all the Bishops who had applied for an appropriation for Indian Mission work:

At a meeting of the Commission for the Catholic Missions among the Colored People and the Indians, held in Washington on the 12th day of October last, the question of supporting the Indian Schools that no longer receive Government aid, was found to be very embarrassing. Only $6011.87 had been received as a result of the special collections taken up by Rt. Rev. John Shanley, D. D., in the Archdiocese of Philadelphia, Rt. Rev. George Montgomery, D. D., in the Archdiocese of St. Louis, and the Rt. Rev. Theophile Meerschaert, D. D , in the Archdiocese of New Orleans. In addition to this amount the Commission decided to apply to the maintenance of the schools all the funds in the possession of the Washington Bureau of Catholic Indian Missions, some fourteen thousand dollars, and to reduce the appropriations from the annual Lenten collection by one half for all the dioceses that have Indian Missions, devoting the other half to the School Fund. The amount from this source cannot be exactly determined, as some dioceses have not yet sent in their returns. It will, however, scarcely reach $12,000. The sum thus realized, with more than double as much donated by Mother Katharine Drexel, will not suffice to keep up the Schools for the entire year.

By order of His Eminence,
JAMES CARDINAL GIBBONS, *Chairman.*

E. R. DYER, *Secretary*,
St. Joseph's Seminary,
Dunwoodie, N. Y.

November 2, 1900.

REPORT OF THE NEGRO MISSION WORK.

Dioceses or Vicariates Apostolic.	Negro Population.	Catholic Negroes.	Churches.	Priests.	Baptisms.		Schools.	Pupils.	Sisterhoods.	Institutions.
					Children.	Adults.				
*Baltimore, ...	250 000	37 000	5	15	843	104	10	1 600	Mission Helpers, St. Francis, Notre Dame, Charity, Col. Oblates, Holy Cross.	
Charleston, ...	700 000	1 000	3	2	87	38	2	176		
Chicago, ...			1	1	7	3				
Covington, ...	75 000	150			2	16	1	172	Nazareth.	2 Hospitals.
Galveston, ...	250 000	675	3	1	27	36	2	242	Holy Family, Incarnate Word.	Boarding.
Indian Territory, .	20 000	260	4	2	6	10	2	255	O. S. B.	
Leavenworth, . . .	30 000	230	1	1	7	2	2	108	Providence col., Charity.	Orphanage.
Little Rock, . . .	400 000	200	1	1	3	4	1	165	Nazareth.	Industrial School.
Louisville, ...	215 000	9 486	1	1	116	40	6	421	Nazareth, Loretto, Good Shepherd.	Boarding, Orphanage.
Mobile, ...	679 299	3 450	7	3	138	40	6	391	St. Joseph, Mercy	Hospital.
Nashville, ...	500 000	40			4	2				
Natchez, ...	850 000	1 990	1	2	94	8	6	303	Mercy, O. S. F., St. Joseph, Perpetual Adoration.	
Natchitoches, . . .	180 000	4 000	2	1			7	368	Div. Providence.	
New Orleans, . . .	278 000	78 000	2	2	3 239	408	42	1 878	St. Francis, Mercy, Perpetual Adoration, Marianites, Holy Family, Good Shepherd, Notre Dame, Mt. Carmel, St. Jos., Sacred Heart.	Boys' Asylum, Girls' Asylum, Old Folks' Home, House of the Good Shepherd, Asylum for Deaf Mutes.
New York and	40 000		1	2	30	6			O. S. F.	Orphanage.
Bahamas, ...	55 000	300	3	3	28	9	3	443	Charity.	
Philadelphia, . . .	60 000	1 500	1	2	45	21	2	191	Notre Dame, Immaculate Heart of Mary.	Orphanage, Magdalen Asylum.
Pittsburgh, ...	35 000	1 600	1	1	7	5	1	43		
Richmond, ...	200 000	2 000	4	3	175	50	5	570	O. S. F.	Foundling Asylum.
St. Augustine, . .		1 200					6	451	Holy Name, St. Joseph.	
St. Louis, ...			1	1	30	15	1	135	Oblates of Providence.	
St. Paul, ...	7 000	500	1	1	8	10				
San Antonio, . . .		400	1	1	14	11	2	300	Holy Ghost.	
Wilmington, . . .	90 000	275	1	2	3	12	2	201	O. S. F.	

*Last year's figures.

N. B.—Above report covers those dioceses only that receive an appropriation from the Commission.

Negro Mission Work.

BALTIMORE.

The account of the work of the archdiocese of Baltimore comprises reports from St. Joseph's Seminary, the Epiphany Apostolic College and from several other institutions or churches.

The Very Rev. J. R. Slattery, in giving a summary of the work done, states that three priests were ordained at the St. Joseph's Seminary and that eight graduates were received there from the Epiphany Apostolic College.

Father Slattery writes January 1, 1900: "There were 22 priests of St. Joseph's Society laboring in seven different dioceses among the Negroes and teaching 1356 children. The prospects of new openings are: In October, 1900, mission in Nashville, Tenn., and in November, 1900, College for Negro Catechists, Montgomery, Ala."

Like last year, Father Slattery lays particular stress on the establishment of this latter institution. "Last year," he says, "we made an application for a special grant for this institution and received nothing. By a public appeal we managed to raise the money necessary to pay in full for a farm of two hundred and ten (210) acres with buildings thereon, near Montgomery, Ala. This college will be dependent on charity and it will be beneficial to all dioceses of the South where our men are. We respectfully ask that a grant be given this college which will be opened in November. Only to start it will cost several thousand dollars and several thousand more to maintain it, although we shall limit the number of pupils to about a dozen, until the institution is on good working basis and a proper spirit has developed in it."

In a special letter, again emphasizing the above request, Father Slattery writes: "Furthermore Bishop Byrne, of Nashville, will make his first appeal this year. In starting in there we are over thirty years behind time, for the Capital of Tennessee is the home of the Fisk University, the greatest school that the Negro race knows. It is very important that the priests starting in there will be in a good position. The Negroes of that town, because of their great school, are pretty well equipped, and we should be able to hold our head up to their best efforts."

The Rev. Robert J. Carse, pastor of St. Peter Claver's Church, calls attention to the pressing need of increasing the appropriation for his church, "which though one of the youngest, is one of the most flourishing missions among the Negroes." "St. Peter Claver's Church," he writes, "supports its pastor and maintains a school at which the average attendance is about 175, although burdened with a mortgage of $10,000 and a float-

ing debt at the present time (due to necessary repairs) of $3000. To meet this heavy debt, the little church depends entirely upon the voluntary offerings of the faithful, as it is unique amongst the churches of the diocese in being the only one, in which there is no pew rent or other permanent means of support."

The Rev. J. R. Matthews, of St. Cyprian's Church, is very desirous of establishing an orphan asylum for colored people in Washington. He writes: "Applications are frequently made to take care of orphans. Usually institutions elsewhere are found to be full. The colored sisters have a piece of ground worth $10,000. They are willing to use it for an asylum and to furnish sisters to take care of the children. I would ask the Board to help in this need, to give $4000 a year for about ten years; about $20,000 to be borrowed to erect a building. Out of the annual appropriation to pay $2000 a year on the debt, with the other $2000 to keep up improvements, repairs, etc. The asylum not to be limited to the District of Columbia but opened to such as the Board may direct. I would take personal interest in it and try by every means to make it a success. The other clergy engaged in the Negro work are also willing to aid in every way they can."

The Rev. Joseph Butsch, of St. Francis Xavier's Church, sends the following brief statement: "Our mission is prospering spiritually and financially, but there are needed repairs and improvements to be made and our schools need to be made efficient, as many parents send their children to public schools. Thanking the Venerable Commission for favors in the past, we trust to be remembered substantially."

Rev. A. B Leeson, of St. Monica's Church, writes: "Last year my school was very successful, enrolling 172 children. This year I do not expect the same large numb r, but the expenses will be greater even with a smaller number, as the school supplies have been exhausted and this year have had to purchase a fresh supply. We have to furnish everything free in the school, the people being very poor; the public schools are entirely free."

The work at "St. Elizabeth's Home" in spite of great financial drawbacks is very satisfactory As many infants, however, for want of means had to be turned away, this institution through her Superioress makes a most urgent appeal for assistance to the Venerable Commission.

At the "Convent of the Good Shepherd" the number of inmates has been increased to 100, but the work is at a standstill. Owing to the congested condition in the dry goods shops no orders for sewing have been received, and thus the institution is left without means to defray even the most necessary expenses.

Through the efforts of the "Mission Helpers" many hundred Negro children were prepared for the Sacraments during the year. Their charity now seeks new outlets in the education of Negro deaf mutes, but lack of means prevents these sisters

from tearing many of those unfortunate children from the so-called "non-sectarian schools."

CHARLESTON.

Bishop Northrup writes that he anticipates great good for the colored people in the city from the work of sisters he has engaged. He also reports a considerable increase of colored Catholics in the country and he states that on that account a new school house had to built at the cost of $450, which he asks the Commission to equip. The Bishop calls attention to the report of Father Kraft, pastor of St. Peter's Church, of Charleston, from which we learn that a mission given there, brought a number of converts, that the Church had to be renovated and that to accomplish this, the pastor was forced to use his stipends for masses and even forego his salary. Through the report of that Church we are furthermore informed that the people attend better than last year, that sisters are at last assured for 1901, and that a home will have to be furnished for them before the next allotment comes.

CHICAGO.

The Rev. D. J. Riordan, rector of St. Elizabeth's Church, reports as follows: "Our wants remain about the same. Since the last report we have succeeded in reducing the indebtedness by $1500. Of this amount $500 was on hand at the time of the last report. At present the debt is $5000. The colored people are poor, well disposed, and many of them are very zealous but little can be expected of people of such slender means. One of the chief difficulties in Chicago is that the colored Catholics are living in almost every part of this vast city. As a consequence comparatively few—only those in the immediate neighborhood—attend St. Monica's Church. The difficulty is insurpassable; there is no remedy for it with only one church for colored Catholics and a second one is out of the question. We must contend ourselves to go along slowly, pay off the debt and some day or other complete the church, of which at present there is only the basement. Our wants are practically the same as last year and we trust, we shall be generously dealt with by the Commission.

COVINGTON.

"There is a decided improvement," writes Bishop Maes, "in the conduct and general appearance of the children. They have gained the respect of the colored population and their standing in the community is considerably improved. The good conduct of the children is having a good effect on their families and the colored people are showing marked respect for the sisters, who devote their lives to the intellectual and moral improvement of the race." Referring to beautiful handiwork on exhibition at the commencement exercises, the Bishop says: "This work consisted in plain and fancy sewing, embroidery, knitting, etc., almost perfect samples of the skill and industry of the St. Peter Claver's School children of Lexington. The girls' and boys'

clothing made during the year is proof positive that the colored girls of Lexington will make thrifty and skillful housekeepers.

GALVESTON.

The glad tidings from Bishop Gallagher regarding the work accomplished in his diocese and his hope for a bright future found a saddening counterpart is his later announcement of the damage done by the storm, which swept over the city of Galveston during the summer of 1900. We use the Bishop's own words: "We are happy to report, that the work in the spiritual and temporal interest of the colored people of the diocese, gives hope of future good results. Our Boarding Industrial School for Girls has accomplished much good during the past year; and it is very gratifying to us to see the great improvement in the children, who are continually under the care of the sisters." Later on the Bishop writes as follows: "Since the report was written, Galveston was visited by a most destructive hurricane, causing damage to the amount of about $2500 to Holy Rosary Church, school and pastoral residence."

INDIAN TERRITORY.

From Bishop Meerschaert's report we quote the following: "Besides the current expenses of the school, I have to see to the support of one priest and assist the other one. Our two schools of Guthrie and Langston are doing as well as can be expected and are productive of much good among the people. The two congregations likewise are doing well. Most of them are converts, who faithfully attend the church, do their duties and are anxious to bring others into the church. The small congregations of Perkins and Luther are also faithful. The priest attends them regulary from Langston." The Bishop continues by stating that owing to the departure of a priest to Father Slattery he had to appoint another priest at a new expense.

LEAVENWORTH.

Bishop Fink reports that prompted by the kind and generous assistance of Mother Katharine Drexel, he has purchased for $8000 a good brick house with 40 acres of land for the Negro orphans of his diocese. Further on he says: "I feel discouraged at times that despite our work and the outlay of money, we have not a larger number of colored Catholics, but the Negroes, like their white brethren, migrate to different places for the sake of making a better living than either at Topeka or Leavenworth and thus we have only small communities." The Rev. Joseph A. Shorter in a letter accompanying the above report gives an account of the joy the orphans experienced at their new home in charge of the Oblate Sisters, and he shows that the garden and grounds afford excellent opportunities for the development of the children. He hopes that the Venerable Commission will assist in the erection of an additional building for chapel, school room, etc.

LITTLE ROCK.

A rather disheartening report comes from Bishop Fitzgerald. He writes: "The year 1899-1900 was the most discouraging and disastrous to the "Colored Industrial Institute" of the 11 years of its history. There were 147 cases of small pox at Pine Bluff and more than that cases of measles, which proved even more fatal than the small pox. We kept open but the quarantine and other causes diminished the attendance, especially as fully 80 per cent. of the cases of small pox and measles were among the colored people. The expenses of the school increased owing to the higher price of provisions and to the additional precautions which had to be taken. The expenditures of the "Colored Industrial Institute" the past year were $4443.50, while the receipts from pupils were only $1087.50. Furthermore, we learn that owing to the epidemic and the active opposition of the Protestant Propaganda, the colored schools at Morillton and Pocohontas had to be suspended. To get nearer to the Negroes the Bishop has decided on February 1st, 1900, to place the Colored Sisters of the Holy Family of New Orleans in charge of the school."

LOUISVILLE.

Bishop McCloskey apprises us of the fact that in consequence of a careful estimate, the number of colored Catholics in Louisville was found to be considerable larger than it was formerly reported. The attendance at the school, the Bishop thinks, could easily be doubled if there was another school elsewhere in the city, but that at present the work was difficult as the colored people live too far apart. As another drawback, is mentioned that the church is not a church, properly speaking, and not easily accessible. The report goes on: "We have from four to five hundred communions every month. What we need is: 1) a church in another (more fashionable) part of the city; 2) another school and provisions for the orphans; 3) more sisters; 4) teachers for a kindergarten, and catechists to instruct the people. Without these the work of a priest is fruitless and the day is not far off when these souls will be lost to the faith, because they had no one to break to them the the bread of life."

MOBILE.

Bishop Allen indicates a decided progress among the colored people in his diocese. He believes that the statisfactory work in the schools is mainly due to a better feeling of the Negroes towards the Church than elsewhere but also to no small degree to the self-sacrificing labor of Father Pastorelli, a Josephite Father. Through the schools the Bishop hopes to evangelize the colored race. With a great deal of satisfaction he refers to the purchase by the Josephite Fathers of an estate near Montgomery for a college for the training of catechists, and he looks for great results from the efforts of these zealous missionaries.

NASHVILLE.

Bishop Byrne earnestly appeals for a generous contribution to enable him to build a church and school. He also intends to

give a mission for the purpose of increasing the very small number of Negro Catholics in his diocese.

NATCHEZ.

"I believe the prospects are encouraging," writes Bishop Heslin. He states that the work is slowly but gradually advancing although for two or three years owing to quarantining against yellow fever the school work had to be interrupted. The Bishop expects a good progress due to the labors of the two Josephite Fathers engaged in his diocese.

NATCHITOCHES.

Bishop Durier gives a very satisfactory account of the work in his diocese. He gratefully recognizes the fact that the colored schools there during 12 years since their establishment were solely supported by the Commission, since the very poor pupils could contribute but very little. He highly praises the devotedness of his teachers, who in spite of the scant remuneration discharge their duties with faithfulness and Christian charity. He has a profound confidence in the Sisters of Divine Providence as workers in the Catholic colored schools, and he is anxious also to get the Josephite Fathers as they work well in the South. It is a pleasure to read in the Bishop's report that he considers his seven schools established on a very solid basis.

NEW ORLEANS.

No special observations have come to us from this diocese, but the report showing nearly 4000 baptisms during the year, speaks for itself.

NEW YORK.

The home for destitute children at Rye is a germ of great blessings for many.

The Rev. Chrysostom Schreiner gives the following interesting report of the work done in the Bahama Islands: "During the present year St. Francis Xavier's Church has been enlarged by adding transepts, and a new addition to Sacred Heart School is now in process of erection. This addition is made necessary to accommodate a boys' class at Sacred Heart where heretofore we had room and teachers only for girls. A small dwelling house for the priest is also in course of erection at St. Saviour's Mission, Andros Island. All these buildings are imperatively necessary and hence their erection had to be begun, though there were no funds on hand. $2500 will be needed for these improvements." Father Schreiner also states that a considerable damage was done by the hurricane in August, 1899. He points out that the prospects of the Bahama's Mission are very bright and that the work is retarted only by the utter lack of funds. He, therefore, makes an earnest appeal to the Commission for a liberal allotment.

NORTH CAROLINA.

Bishop Haid reports that the schools are doing well and that more would gladly attend if he had the school room. He

regrets the lack of means which makes it impossible for him to introduce in the schools, especially for girls, the much needed Industrial Departments. The same reason prevents him from granting petitions for churches from several promising communities. In a newly erected church at Montague, however, and in another one in the course of construction at Coonley, there are, he informs us, special pews for the colored people. We share the Bishop's pleasure in informing us that adults frequently receive the Sacraments of Confirmation.

PHILADELPHIA.

The report of Rev. James Nolan, C. S. Sp., in charge of St. Peter Claver's Church, with the endorsement of Bishop Ryan, is as follows: "During the past year our work among the colored people has given us much consolation. The majority of our Catholics, being members of the Sodality of the Blessed Virgin, approach Holy Communion in a body on the first Sunday of each month The number of Protestants who attend our service is increasing each year, thus this year twenty-one came under instruction and were received into the church. Our schools are a'so doing good work under the care of the Sisters of Notre Dame and the Sisters of the Immaculate Heart. Of the 200 children enrolled during the year, many were Catholics. To pay the interest on our heavy debt and carry on the work successfully, we need all the Venerable Commission can reasonably give us."

PITTSBURGH.

The Rev. M. M. Ward, C. S. Sp., of St. Benedict's Church, in the report of Bishop Phelan writes that the work among the colored people is progressing steadily and that it has won the admiration and sympathy of all classes, Catholic and non-Catholic. As evidence Father Ward quotes an article of a non-Catholic local newspaper laudibly commending on the efficient manner in which the colored children are cared for under the management of the above named Church. He furthermore reports, that the League of the Sacred Heart, notwithstanding the isolated locations of the Negroes, unites them in piety and practice of devotion. He laments the fact that the allocation last year was so small and that therefore, since most of the Catholics are very poor, a great deal of their time and energy had to be spent in striving to make ends meet.

RICHMOND.

Bishop Van de Vyver writes: "The prospects for the colored work in Virginia are bright and the schools are doing well in Richmond and Norfolk, but there is a lack of priests and means for construction of churches and schools. There ought to be a resident priest at Jarratts, where there is a well disposed community of 800 colored people who would become Catholics in a short time if a priest could be supported there. A colored school could be opened with a great deal of advantage to the colored people in Manchester, a suburb of Richmond. Another school should be opened at Emporia, where the people have re-

peatedly asked for a school. A priest ought to be stationed at Lynchburg, to attend the colored people. A new school-house will have to be built at Kismick, because the present is altogether too small and unsuitable. Besides this there is urgent need of a new church for the colored people of Norfolk, the present building being altogether inadequate to the wants."

ST. AUGUSTINE.

Bishop Moore proposes to erect a two story brick building at Ybor City with suitable class rooms and a large hall to serve for class exercises and also as a chapel. The Jesuits who have a special house at Ybor City will give special attention to this school, and they have great hopes of success, as in the neighborhood of the building to be erected, there is a large colored population and no church or school for the colored people anywhere near. Of the great success of the Jesuits and sisters in Tampa and future expectations the Bishop writes: "They" (the Jesuits) "are succeeding well with their colored school in Tampa proper, notwithstanding the opposition raised to it. Last year the public school for colored children was opened one month before the regular time in order, as we believed, to catch the children who go to the sisters' school. Nevertheless, the sisters' school has increased in attendance and advanced in every way. The children were all Catholics; but they are taught prayers and catechism with the express consent of their parents, and a good number of them have been baptized and confirmed and have made their first communion. From the school and mission at Ybor City better results even are expected." The Bishop points out that $2000 more than he had, was required to warrant him to place the contract for the new building and that the school could be opened January 1, 1901.

ST. LOUIS.

No special observations are given in the report from St. Louis. The same allocation as last year is requested.

ST. PAUL.

The Rev. Th. A. Printon, pastor of St. Peter Claver's Church, with the approbation of the Rt. Rev. J. Starilha, Adm., writes as follows: "The past year was marked with many successes for our colored congregation in St. Paul. The financial condition of the church continues to impede real missionary work, yet a great deal has been accomplished. A special class for colored people who desire information on Catholic doctrines was organized, and, in consequence, 5 men and 2 women received into the church. Since that time the class has had increased attendance and at present 8 additional applicants hope to be baptized. Another evening is devoted to the instruction of a large number of children and adults, who are being prepared for confirmation. The attendance at the Sunday school varies between 35 and 40 pupils." The report goes on to explain that owing to needed repairs on the church the proposed parochial school was not opened last summer, that the attendance at the church is

now largely increased, and that by means of collections in different parishes, part of the standing debt on the church was liquidated. In conclusion we are informed that projects for the future, especially the parochial school and the establishment of a mission in Minneapolis depend largely on the allocation made by the Venerable Commission.

SAN ANTONIO.

The report from the diocese of Bishop Forest shows that during the past year a number equivalent to 16 per cent. of the total Catholic colored population received baptism. The Very Rev. J. B. E Audet, V. G., says in the diocesan report: "The priest and sisters devoted to the colored people deserve every credit for their zeal and the numerous sacrifices they daily perform in behalf of their colored wards."

SAVANNAH.

Bishop Keiley appealing for financial aid writes as follows: "We are starting a day school for the colored children with lay teachers, and, as you may well know, the resources of the parents are limited and we are called upon for help to pay teachers, provide books, etc."

WILMINGTON.

Bishop Monaghan gives the following account of his diocese: "The work for the colored people has been confined mostly to the boys of St. Joseph's Home and St. Joseph's Industrial School. The lack of means and priests has rendered it impossible hitherto for the Fathers of St. Joseph's Society to extend their labors to the colored people of the diocese generally. It is the earnest desire of the Fathers as well as of the Rt. Rev. Bishop to take steps towards the evangelization of the 100,000 colored people in Delaware and the Eastern Shores of Maryland and Virginia. Two schools for their exclusive use are now about to be opened—one in Wilmington and the other one at Cape Charles, Va. We desire also to establish a colored mission in the midst of the black district in Kent County, Md , if we can secure the means to support a missionary. As we must depend entirely on the "Negro and Indian Fund," I heartily endorse the appeal of Father Welbers and trust the Venerabe Commission will aid us in our sincere desire to benefit the colored people of this diocese."

From the report of the Rev. L. J. Welbers, of St. Joseph's Mission, Wilmington, referred to by the Bishop, we quote the following: "The principal work has been confined to the education of boys from all parts of the country. Most of these children come to us when quite young from Protestant parents. After a thorough instruction, they are not slow to ask for baptism. To supplement the missionary work and to reach the parents as well as the children, we are now busy making preparations for opening a day school. Of course, we can only undertake the work in the hope that the Venerable Commission will give us a larger grant than usual. It has required almost super-

human efforts to support our existing mission and the 150 people of St. Joseph's Home." Father Welbers explains that especially the mission at Wilmington depend almost entirely on the receipts from the Negro Fund, that their appeals to the public, though numerous, become annoying to the people and more and more fruitless, and that, therefore, besides losing time, they are obliged to refuse numerous and most worthy applications. He thinks that in order to carry out the work in Wilmington alone, $10,000 will be needed this year, and he asks the Venerable Commission for an appropriation of at least $2500. Again pointing out the almost intolerable state of affairs Father Welbers continues: "I would beg the Venerable Commission to consider if not some other way can be devised to procure the necessary means to carry on the Colored Mission Work. Last year, if I am rightly informed, some one was to speak in the churches in behalf of the Colored Mission; but this decision has not been carried out so far. Cannot an organization be established for the Colored Mission simi ar to the Society for the Propagation of the Faith? St. Joseph's Society will only be too glad to take up the work, when it has been started by the Venerable Commission which alone has the right and influence to make this departure possible. With hearty thanks for past favors I beg to submit my petition to the Venerable Commission."

REPORT OF THE INDIAN MISSION WORK.

Dioceses or Vicariates Apostolic.	Indian Population.	Catholic Indians.	Churches.	Priests.	Baptisms. Children.	Baptisms. Adults.	Schools.	Pupils.	Sisterhoods.	Religious.
Boise,	4 500	1 300	4	7	62	10	2	100	Providence.	S. J.
Brownsville,	41 000	40 000	36	14	3 118	16	9	1 038	Incarnate Word, Divine Providence.	O. M. C.
Cheyenne,	2 000	200	3	2	30	1	3	275	O. S. F.	S. J.
Dallas,	.	13 000	9	5	624	1	1	360	Loretto.	S. J.
Grand Rapids,	3 000	3 000	10	4	99	3	3	229	O. S. F., Notre Dame.	O. F. M.
Green Bay,	3 100	1 400	5	2	45	4	1	161	St. Joseph.	O. F. M., Praem.
Indian Territory,	96 000	3 030	15	6	132	30	12	745	Mt. Car., St. Rose of Lima Mercy, St. Jos., O. S. F.	O. S. B.
Lincoln,			1		4	1	1			
Los Angeles,	4 000	3 000	12	2	127	9	2	280	St. Joseph.	O. F. M., Prec. Blood.
Natchez,	3 000	721	2	3	52	34	2	60	Mercy.	O. M. C.
Nesqually,	7 155	4 580	19	14	197	21	10	490	Providence, O. S. F.	S. J.
Oregon City,	4 500	1 957	3	3	58	15	3	223	Benedictine, O. S. F.	S. J., S. D. S.
San Francisco,	1 800	850	4	2	44		4		Mercy.	O. F. M.
Santa Fé,	22 500	16 500					2	*135	Loretto, Blessed Sacrament	O. F. M.
Sioux Falls,	18 000	6 000	13	13	230	100	4	252	O. S. F.	S. J., O. S. B.
Tucson,	30 000	1 000	6	2	134	63	2	161	St. Joseph.	O. F. M.
Vancouver Island,	6 000	2 800	12	8	64	23	7	178		O. S. B.

*Pupils of one school only reported.

N. B.—Above report covers those dioceses only that receive an appropriation from the Commission.

Errata in report January, 1900.—Tucson: Indian Population should have been 30,000 instead of 3000. India Territory: Indian Population should have been 100,000 instead of 10,000.

Indian Mission Work.

BOISE CITY.

Bishop Glorieux writes: "Although the Government has withdrawn the appropriation for the Indians, the Jesuit Fathers and the Sisters of Providence will continue their schools at Desmet. The missionaries and the teachers are animated with commendable zeal. I have used my best efforts to increase the collection for Indians and Negroes; last year it was $17, this year it is $61, and you may rest assured that I will leave no stone unturned to increase the amount from year to year. I hope, that your Eminence and the Most Rev. Archbishops, comprising the Commission, will be as generous to my poor diocese as ever."

BROWNSVILLE.

The report from Bishop Verdaguer furnishes a little more consolation to us than last year, but is by no means hope-inspiring as yet. The Rt. Rev. Bishop was sick and even the writing of the following short announcement caused him pain. He says: "The only change here is that we had plenty of rain, so that for the first time since 1889 in the whole vicariate, people have raised good crops. The needs, therefore, will be the same and even more, because, besides helping the schools, the building of some new chapel and the repairing of the Convent of Rio Grande, Starr County, the old chapel must be repaired also. Good people, unknown to me, continue to send some Masses now and then, which are a great help to me and the priests. I hope God will reward them, and such is my every day prayer. I thank your Lordship most sincerely and with all my heart for the past help you sent to me and humbly beg you to continue to help me as much as possible."

CHEYENNE.

Bishop Lenihan speaks of the exceptional condition of his school in the following terms: "The missionary work going on at St. Stephens' gives us some encouraging promise. The Indian children attending the mission schools make rapid progress in their studies and apply themselves conscientiously. They take kindly to the modes of civilized life and to the practices of our holy religion. When they return to their tepees, they do not forget to kneel down and say their evening prayers, though often they have to endure the ridicule and scoff of other members of the household. As a rule the old Indians favor the mission schools and appreciate the self-sacrificing work of the Fathers and Sisters who have charge of their children." Referring to the support of the school in the near future, the Bishop says: "Now that the Government has withdrawn its aid, the future of

St. Stephen's Mission is clouded in mystery. May our wealthy Catholics solve the mystery and by their liberal contributions save our mission churches and schools from confiscation.

DALLAS.

As explanation of the immense increase of Spanish-Indian population in Bishop Dunne's diocese, the Very Rev. Charles M. Pinto, S. J., writes: 1st) "The pretended prosperity of the Mexican Republic does not ameliorate the condition of the lower classes. 2d) The total lack of water for irrigating purposes has made it impossible for the frontier-settlers to live on their farms. To avoid starvation, numerous families both from the interior and the south side of the Rio Grande come to El Paso in quest of living." On the question of education, Father Pinto says: "There are at least 1200 school children in El Paso; of these one half or more find themselves excluded from any school. Taking advantage of this, Protestants have established a school, strictly denominational, where no less than 100 children are perverted. It seems impossible to give school facilities to all our children, but we could partly remedy the mischief, if we had the means of adding some new rooms to our building at a cost of $3000 and employ two more teachers, that would bring up the salary to $1400." To this statement of the Very Rev. C. M. Pinto, the Rt. Rev. Bishop adds that the school at El Paso is doing splendidly and that twice the number of the present pupils could attend if there were additional school rooms and more sisters. He hopes to do something for the colored people in Dallas within a short time.

DULUTH.

Bishop McGolrick says: "At Port Arthur and some other missions they need help next year, and I hope that aid will be given."

GRAND RAPIDS.

Bishop Richter highly praises the devotedness and self-sacrifice of his missionaries in the following words; "It is a wonder to me, how the Franciscan Fathers have been able to affect so much without any salary for themselves and assistance from others. The Franciscan Province of St. Louis certainly makes great sacrifices in favor of the Indian Missions. I hope that the Commission will make as large an allocation for them as its resources will permit."

GREEN BAY.

The future progress of the mission in this diocese will depend entirely on aid from the Commission for Negroes and Indians. Bishop Messmer thus calls attention to that fact: "Since the Government refuses all help for the contract schools we depend altogether on the Indian Commission of the Catholic Church and on the Catholic Indian Bureau. Our only prospect can be to keep up the mission work begun here for the welfare and salvation of the Indians. We hope that the Catholic Indian Commission will enable us to keep up our boarding school which is most necessary for the welfare of our mission. At least $6000

in all is required to keep up school and mission in their present extent and condition. For the Oneida Mission a few hundred dollars. This has thus far been supported by the clergy of the diocese. The Oneida Mission was begun about seven years ago and a small church built at the expense of the diocese. About 100 have since become Catholics, all of them having previously been Episcopalians or Methodists. The work is progressing slowly but surely especially now since the Premonstratensian Fathers have taken charge. A little aid from the mission fund would greatly advance the work in the mission.

HARRISBURG.

Here, as elsewhere, the lack of sufficient means is felt to carry on the mission work begun in such efficient manner by Bishop Shanahan. The training school at Carlisle is visited regularly each week by the pastor of St. Patrick's Church. This priest, besides his parochial duties has also to instruct these pupils for the Sacraments 2 or 3 times a week and keep them in his church every Sunday from 2 to 3 hours. The scholars are of different ages and, therefore, have to receive graded instruction suitable to age, advancement and capacity. The Bishop informs us that Mother Katharine Drexel has consented to purchase ground and erect a convent in the vicinity of the school as a home for a community of sisters who may conduct this religious instruction. But, the question of maintaining it, is what perplexes him. "The training school has come to stay," says the Bishop, ' it will not do to neglect the children attending it and under present conditions they will surely be neglected, notwithstanding the zeal of the pastor and the interest which he constantly manifests in the spiritual welfare of this helpless portion of our flock." The Bishop appeals to the Venerable Commission to allow him to retain his annual collection.

INDIAN TERRITORY.

Bishop Meerschaert with his faithful priests and teachers is facing great difficulties in his diocese. He thus describes the situation : "Besides our anxiety about the contract schools we have had much to contend with in local opposition to our work and in getting day scholars or boarders, where even they had been promised and on whose account the schools were partly built. This opposition has been felt especially in Antlers and in Aedmore, but the priests have fought the good fight, the schools proving to the people what they are in their results. The prejudice is falling gradually and the public opinion has asserted itself in favor of our schools. Priests and teachers are working as faithfully as usually and put their last cent to a good use ; but Indian work without money is an impossibility, as it is all an expense and no income and many look to priests for everything. This condition of things the priests has to meet and he can do good only in proportion that he is able to keep up his work. The priests and the sisters have worked hard for the Indians under their charge everywhere, but the work among the full-

bloods has shown the most success in Anadarko, Antlers and the Osaye Nations where they have given their full confidence to the priest and appreciate the work in their behalf."

Subjoined to this report is a strong and touching appeal from the National Business Committee of the Citizens' Band of Pattawatomie Indians, O. T., a reproduction of which is found in the "Appeal" of the Commission on pages 6 and 7 of this pamphlet.

LINCOLN.

Bishop Bonacum endorses the report of Rev. John J. Hoffman, who asks for a small contribution to support the mission church and its pastor. Father Hoffman informs us that so far he had to defray out of his personal funds the expenses connected with his church, and he thinks that in two years from now the church will be self-supporting.

LEAVENWORTH.

It is gratifying to note that there is a movement on foot in this diocese to retain the Catholic Indians in their faith and to convert other tribes. Bishop Fink says on these points: "A great effort has been made the past and present year on behalf of our Indians, and it will be necessary to build a small church near the Government schools so as to keep them Catholics. At Lawrence in the Haskell Indian School the priest gets the children to receive the Sacraments at certain times through the year. Of the so-called "Prairie Band" or "Wild Indians" I hope to get a good many converts in the near future if no unforseen obstacle frustrate our expectations.

LOS ANGELES.

Bishop Montgomery's schools continue to do their efficient work, but the outlook for a successful future in the diocese is gloomy. The Bishop re-iterates his former statements as to the grave difficulties in competing with the Government—and other schools, since the Government has withdrawn its help from the contract schools. Though he is very grateful to Mother Drexel for her kind assistance, he shows that insufficient means make it nigh impossible to continue the good fight against the strenuous efforts made by the opposite sides, to get the children into the Government or non-Catholic schools. He says, he should have three additional priests for his work and he is very anxious to build some churches in the neighborhood of the Government schools, to instruct the children going to those schools. The Bishop is by no means sure that the Government would allow the children of the Government schools to be instructed by priests, but he believes an emphatic demand should be made by Catholics of this country to save the good people. His forcible words on this point are: "If the whole Catholic people of this country could be brought to realize these things as we see, and know as we do, we who have to labor for and among them, they could bring to bear on the Government such influence, as would enable us at least to have these children for instruction. But who cares for

the Indians? Half of the people in the country do not know that there is such a thing as an Indian question at all. If the Indian schools are to be maintained, some permanent means of support must be provided and a spirit created among our people to demand at the hands of the Government the right to visit the Government schools, in some way, to minister to our Catholic children, if we are to have them. We force our way into hospitals and institutions of the kind to attend the rich, why not make this demand on the principles of the Constitution and the rights of these poor people, who have been robbed of their property and even of much which the Government has from time to time appropriated for them—and now a deliberate and hypocritical move is made to rob them of their faith. Unless something of the kind is done, our work is simply useless and we had better give it up, and spend our time and efforts to save our white children." Though the future does not seem bright—the Bishop is perfectly resigned and willing to keep on the good fight if possible. He says: "The outlook is dark as far as I can see. But the priests and nuns who have been laboring in this State for the Indians, are true Apostles and are willing to continue it to the end if it is made possible for them." On being asked by the Committee, what plan he would suggest for the raising of funds for the Indian Missions, Bishop Montgomery writes as follows: "The plan I would suggest is something on the plan of the Propagation of the Faith Society—exclusively for this country—but forwarded by the Archbishops of the country. If properly organized all over the country, and with a small contribution, I believe it would succeed. It should be enriched with the usual spiritual benefits attached to such organizations, but without making this feature so prominent as to be objectionable in a critical public. The country is flooded now with all sorts of schemes to assist churches and institutions—all of which are no doubt worthy objects—but carried on in such a way as hardly to inspire piety or respect even of Catholic people. The Indian question is one that does not commend itself strongly to the average individual. Very few give it more than a moment's thought and fewer know anything whatever about it. There are places in this country, where there is a prejudice even among our own people against the Negro, and I believe, if the two interests are combined the work will fail where that prejudice exists. I do not share it—and mention it as a fact simply."

NATCHEZ.

Bishop Heslin had to face grave difficulties and hardships in his diocese during the past year, and the outlook is far from encouraging. He reports the sad events as follows: "Sickness prevailed to a great extent among the Indians in Neshoba and neighboring counties and many died. A few orphans have been left for whom the Fathers and Sisters are trying to provide out of their meagre allowance. This has proved somewhat a discouragement, and, I understand, caused some of the Indians to move away from the mission. Besides the heavy rains in April

washed away bridges and tore up roads, and thus prevented the Fathers from visiting those at a distance. The crops too suffered severely, being in many cases entirely washed out the ground. The temporal outlook is therefore rather gloomy and effects the spiritual to some extent. Let us hope the future will be brighter.''

NESQUALLY.

The mission work in Bishop O'Dea's diocese is going on very satisfactory, but he too expresses great fear for the future. He writes thus: ''I have just returned from a visit to some of the principal agencies in the State of Washington, where I found much to console me; but, at the same time, I fear for the future, especially of the children who will be deprived of a Catholic education. The older Indians, thanks to God, are as a rule steadfast in the faith, and exemplary in the practice of their religion. There is the greatest need of schools for the Okanagan and Yakima tribes and the Indians promise material and help to build their schools, provided teachers be sent to them. I will do what I can to second their laudable zeal. Catechists are doing good work among some of the tribes and effort is being made to increase their number and usefulness throughout the reservations.

OREGON CITY.

No special observations are recorded by Archbishop Christie, but the number of baptisms and the attendance at the school, as reported on the preceeding table, indicates quite a favorable condition of the mission work in his diocese.

SAN FRANCISCO.

The report of Archbishop Riordan shows a satisfactory work in his diocese.

SANTA FÉ.

Archbishop Bourgade hopes that the Loretto Indian School at Bernalillo with the assistance of the Catholic Indian Bureau will be able to continue and take in a small additional number of pupils. In a petition from the superioress of that school accompanying the report, and endorsed by His Grace, it is stated that that small community and its pupils depend entirely on the generosity of the Venerable Commission for Negroes and Indians. The appeal points out, that unless the necessaries of life and means for the education of the girls are provided, they will be obliged to attend the Government schools, where both their faith and morals are jeopardized.

SIOUX FALLS.

The withdrawal of the Government funds and the ''Browning Ruling'' is keenly felt by Bishop O'Gorman and his faithful subjects. The Bishop presents the critical situation in the following words: ''Government has withdrawn aid; it denies to Catholic Indian parents the right to choose Catholic schools for their children; the agents are to choose the school to which the

parent must send the child. This ruling must in the end, unless revoked, destroy our Indian schools and undo the work of our missionaries. We might keep up our schools without the Government money, if Catholic liberality comes to our rescue. But even in spite of Catholic liberality our Indian work must go under, if the parental right is denied and trampled on. Our Catholic Indians have abandoned all hope of Government aid for their schools; their only hope now is that their Catholic white brethren and the Bishops of the United States will secure for them the God-given, the inborn right to send their children to the school of their choice—the Catholic Mission School. The "Browning Ruling" is a greater blow to them than the withdrawal of the Government aid."

Attached to the above report is a petition of the Catholic Sioux Indians to Cardinal Gibbons, as chairman of the Venerable Commission of Negroes and Indians, which reads as follows: "The Catholic Sioux Indians of seven agencies in South Dakota assembled in Congress at the Catholic Mission on Crow Creek, under the auspices of our Rt. Rev. Bishop Thomas O'Gorman, D D., most respectfully submit to your Eminence the following petition :

"We have heard that the U. S. Government has decided to withdraw all pecuniary assistance from our Catholic contract schools. We are very sorry for that, as it had been Catholic schools and teachers, we had asked for from the beginning, and we have seen with our own eyes the good work they have done for us and our children during the past 14 years. We confidently hope that our white brethren in the faith will assist us by their charitable contributions to keep up our beloved schools and have our children brought up in our faith; and we entreat your Eminence to help us to that effect. If, however, the Catholics of the United States hear that the Indian Department does not acknowledge the right of Indian parents to send their children to schools of their own choice, they will not feel inclined to help us. Therefore, we most humbly and earnestly beseech you, to protect our rights especially in this line, that we may enjoy the full and unhampered liberty to send our children to Catholic schools. We also demand that liberty of conscience and free practice of religion for our children in Government schools. Under pretext of regulations, they have been deprived of their liberty which has been enacted as a law by most all States for the State Institutions. We pray to the Great Spirit, that He may assist our Bishops, whom He Himself has put in His Church as our leaders, to obtain for us this liberty, that is denied to nobody else in this country."

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*) The "Browning Ruling" is embodied in a letter addressed by Commissioner of Indian affairs, Browning, to the U. S. Indian Agent, Pine Ridge Agency, dated Sept. 30th, 1896, in which the right of Indian parents, to select the schools their children shall attend, is denied.

TUCSON.

From the Very Rev. E. Gerard, Administrator of this diocese, comes the following very encouraging account: "The Indian school at San Xavier del Bac near Tucson is very prosperous; there is now three teachers with 111 pupils. The Tapagas are well disposed to receive instruction. During the past year 26 adults and 7 children received their first communion and over fifty made their Easter duty. Year after year there is a decided improvement in them in every way; no one but God knows the good the school is doing in their midst."

VANCOUVER'S ISLAND.

Bishop Orth reports an unfailing zeal of the self-sacrificing missionaries, but a great lack of means and in consequence of priests. He states that the Cathedral which so far has been paying the deficiencies of the Indian Missions is heavily in debt and in need of necessary repairs and cannot possibly raise in future all the funds required for these missions. For the want of sufficient support, he says, resident priests already had to be withdrawn from several missions and the Protestants take advantage of such conditions. The Methodist ministers especially, the Bishop observes, are ever on the alert, during the absence of the priests, to do their utmost by word and deed to undermine the Catholic mission work built up during the last 30 years under the greatest hardships and difficulties. The Bishop highly praises the faithfulness of the Catholic Indians and begs the Venerable Commission most beseechingly for a kind and generous assistance, so as not to allow the missions to go into the hands of the Protestants, but to maintain them and to extend the kingdom of God over the whole island."

The Very Rev J. Nicolaye, the administrator of the diocese, prior to the arrival of Bishop Orth, similarly describes the situation. Besides that, he reports the loss by fire of the church at Cowichan, worth $3000 and uninsured, and the death a few days later of Rev. Father Rondault, the pastor of this church and for 42 years a missionary among the Cowichan Indians. He also acknowledges with great thanks the interest taken by the Venerable Commission in the recently erected boarding school by giving a check of $500 to the Rev. Father Brabant. He explains how necessary it was to erect this school, viz., to prevent the Methodists from getting the Government grant, and he hopes that the Venerable Commission will assist to defray the heavy debt of $4000 still hovering over his head on account of that school.